

The final stage was that the whole threefold characterization of ideal holy men was borrowed from A IV 45 by the other texts cited. I would surmise that the two A passages took it first and the *Cakkavatti-sihanāda Sutta* last of all, because that is a much longer text, which like much of the *Dīgha Nikāya* has been built up by combining several pericopes.

I hope to have shown that this process of composition was sometimes done in a rather automatic way: in this case, at least, the results can no longer be plausibly claimed to reflect the Buddha's own terminology. I hope also to have shown that how the Buddha argued with brahmins can be relevant to understanding some aspects, including verbal details, of his teaching. This latter theme I intend to explore in future publications.

OXFORD

Richard Gombrich

Notes

¹ All references are to PTS publications.

² A. K. Warder, in his *Introduction to Pali*, p. 131, uses this as a passage for reading but omits our expression, so he must have seen it as problematic.

MINOR PĀLI GRAMMAR TEXTS: THE SADDABINDU AND ITS 'NEW' SUBCOMMENTARY

Introduction

The epilegomena to volume I of the Critical Pāli Dictionary¹ give a list of 'fourteen minor texts' on Pāli grammar with a considerable number of exegetical works (see CPD Epilegomena 5.4.1–14)². Most of these texts and their auxiliary literature were written in Burma between the 11th and the 19th century A.D.³ The name 'minor grammar texts' (*saddā-nay-kyam*³) is found in the *Piṭaka-to²-samuiṇ*³, a 19th century bibliography of the manuscripts kept in the Royal library at Mandalay.⁴ It clearly refers to the size of the texts, which ranges from 20 to 568 verses, and is used in contrast to the 'major grammar texts' (*saddā-kri*³) written by Kaccāyana, Moggallāna, and Aggavaṃsa.⁵

The list in *Piṭ-sm* is not limited to the fourteen texts given as a group in the CPD. This limitation was apparently just a publisher's choice when the texts were first printed in Burma.⁶ However, we also find anthologies of '16 minor grammar texts' published in Burma in 1937, and '15 minor grammar texts' published in 1954.⁷

These minor Pāli grammar texts are hardly known outside Burma and have never been edited in Roman script.⁸ Therefore I venture to present an edition of the shortest text here, along with a subcommentary. It is the *Saddabindu* ('the drop of grammar') compiled by King Kya-cvā of the Pagan dynasty (1234–50 A.D.) for the use of the ladies in the royal palace.⁹ It gives a mere glimpse of the traditional subjects in Kaccāyana's grammar: euphony (*sandhi*), nouns (*nāma*), case (*kāraka*), compounds (*samāsa*), noun derivatives (*tad-dhita*), verbs (*ākhyāta*), and radical suffixes (*kita*) are dealt with in 1–4 verses each.

The subcommentary apparently entitled *Ganthesāro nāma Saddabinduviniṇṇayo* (the investigation of the *Saddabindu* (text) called 'Essence of Book(s)')¹⁰ was written by Sad-

dhammakitti Mahāphussadeva¹¹, a native of Haripuñja (Lamphang in Northern Thailand)¹² in the late 15th century A.D.¹³ The prologue mentions earlier subcommentaries.¹⁴ Mahāphussadeva's work is called 'brand new subcommentary' in Northern Thailand.¹⁵ It may have reached Burma when Chiangmai was under Burmese rule in the late 16th–18th century A.D.¹⁶, though it is not listed in Piṭ-sm.

A *Nissaya* on *Saddabindu* was written by Paṭhama Bā³karā Charāto² Rhañ Dhammābhīnanda with the title *Tipiṭakālañ-kārasiridhajamahādhammarājaguru* (1738–1800 A.D.)¹⁷

The text given here is based on the following sources:

P = Saddā-ñay 15 coṇ pāṭh, Rankun (Icchāsaya) 1954, pp. 58–60;

N1 = Saddā-ñay-nisya, Rankun (Praññ-kri³mañḍuiṇ) 1922–25, fascicle 2, pp. 155–161;

N2 = Saddā-ñay 16 coṇ tvai nisya, Rankun (Jambū¹ mit chve) 1937, pp. 169–92;

Ṭ = Saddā-ñay-ṭikā, Rankun (Kavi myak-mhan) 1910, fascicle 7, pp. 169–72;

F = V. Fausböll: The Mandalay MSS in the India Office Library (JPTS 1894–96, pp. 49–50 § 162 (prologue and terminal title of *Saddabinduṭikā*))

N1 and N2 are almost identical. Ṭ contains a considerable number of misprints and damaged letters, so it has been difficult to establish an altogether satisfactory text. I would have liked to compare the whole of F and/or manuscripts or printed books from Northern Thailand..

The Ven. Charāto² Ū³ Nyāṇika, a Burmese monk scholar at present residing in the new Burmese Buddhist Vihāra of London has kindly gone through the text and suggested a number of improvements. They have been included in the footnotes with the siglum (Ny).

[] show letters inserted by me to improve the text.

SADDABINDU

1. Yassa ñeyyesu dhammesu nāṇumattam py aveditaṃ natvā saddham-

masaṃghaṃ taṃ SADDABINDUṃ

samārabhe.

2. kāḍiritā nava saṅkhyā kamena ṭādi yādi ca
pādayo pañca saṅkhyā ti suññā nāma sarañ-ñā-nā.
3. sareh' eva sarā pubbā luttā vāci¹ parā² ramā³
byañjanā c' āgamā vāci dīgharassādisambhavā.
4. k' ākasen' āgato 's' isi⁴? ken' iddhim atidissati?
arāj'-ākhv-aggi-mesinaṃ s'-otuka-megha-y'-itthiyo.
sandhiyo.
5. buddho pumā yuvā santo rājā brahmā sakhā ca sā
yat'-ādi dehi jantu ca satthu pitā 'bhibhū vidū.
6. kaññā-'mmā-ratti-'tthi pokkha- rañi-nady ūrū⁵-mātu-bhū
napuṃsake tiyantā 'va pada-kamma-dadh'-āyuto.
7. gahitāggahanen' ettha suddhe syādy-antakā pume
vimalā⁶ honti ch' antehi '[t]thyam⁷ pañcantehi
dādhikā⁸
napuṃsake payogā tu janakā honti ty-antato.
8. padhānānugatā sabba- nāma-samāsa-taddhitā
atiliṅgā nipātādi tato luttā 'va syādayo
suttānurūpato siddhā go tv anto 'tha panādayo.
nāmaṃ.
9. cha kārake⁹ ca sāmismiṃ samāso honti sambhavā
taddhito kattu-kamma-
sampa- dān'-okāsa-sāmiṣu
10. tisāḍhanamhi¹⁰ ākhyāto kitako satta sādhāne
sabbattha paṭhamā vutte avutte dutiyādayo.
11. manasā munino vutyā vane buddhena vaṇṇite
vaṭṭā bhīto vivaṭṭatthaṃ bhikkhu bhāveti
bhāvanaṃ.
kāraḥkaṃ.
12. rāsi¹¹ dvippadakā¹² dvandā liṅgena vacanena ca
luttā tulyādhikaraṇe¹³ bahubbīhi tu khepayu¹⁴.
13. tappurisā ca khepoyā¹⁴ dayā¹⁵ ca kammadhārayā
digavo cābyanā hārā¹⁶ ete sabbāvahāritā.
samāso.
14. Kaccādito pi ekamhā saddato niyamaṃ vinā
'nekatthe sati hont' eva sabbe taddhita-paccayā.
taddhitam.

15. kattari nāññathā kamme tathā bhāve tu merayā
sabbe te pañcadhātumhi sañkhepena marūmayam¹⁷
16. gamumhi¹⁸ tiguṇā etto sambhavā aññadhātusu
anantā va payogā te ādesapaccayādihi¹⁹.
ākhyātam.
17. kitātipaccayā sabbe ekamhā api dhātuto
siyūṃ 'nurūpato satta sādhanē sati pāyato.
kitakam.
18. iminā kiñci lesena sakkā nātum jināgame
payogā nāñinā sindhu²⁰ raso v' ekena bindunā.
19. rammam sīgham pavesāya puram piṭakasaññitam²¹
maggojumaggatam
maggam saddāraññe visodhito.
20. dhammena sobbhipatinā²² parutthaniko ten' eva²³
kiñci jalito padīpo Kaccāyan'uttaratane
cittagabbha²⁴ kone
dhamma- rājā²⁵ gurunāmakena.
Saddabindupakaraṇam samattam.

SADDABINDU-ABHINAVATĪKĀ
GANTHASĀRO NĀMA
SADDABINDUVINICCHAYO

Namo tassa bhagavato arahato sammāsambuddhassa.

Namissitvāna sambuddham tilokam pi mahādayam¹
dhammañ ca vimalam
saṃgham puññakkhetam anuttaram
saddattham icchantena tikkhapaññavisaradā²
bhikkhunā Nānakittena parisuddhagūṇesinā
yācito 'ham karissāmi SADDABINDU-
VINICCHAYAM.

Porāṇehi katānekā santi yā pana vaṇṇanā
na tāhi sakkā subuddham atisañkhepa-atthato
tasmā nam vaṇṇayissāmi sabbe suṇātha sādhamo.
Pacchā tabbinicchayañ ca sādhu gaṇhantu tatthikā

etaṃ samāvicāretvā yuttam gaṇhantu paṇḍitā
ayuttam pana bhaḍḍentu³ mā ca issā bhavantu te ti.

(§1) Paramasukhumanayasamannāgatam sakasamayasa-
myantaragahanaviggāhaṇasamattham suvimālavipulapaññā-
veyyattiyajananaṃ⁴ saddalakkhaṇasahitam gāthāpādasāñ-
khātam varajanānam passane akhilaṇayasasādisam *Sadda-
bindupakaraṇam* ārabhanto pathamaṃ tāva sabbattha
bhayanīvaraṇasamattham ratanattayapaṇāmaṃ dassetuṃ
yassa ñeyyesu dhammesū ty ādim āha.

Ettha hi sammāsambuddham *saddhammasaṃgham* natvā
ti iminā ratanattayapaṇāmo vutto. Tattha tattha ratanattay-
avandanaṃ tāva bahudhā vitthārenti. Visesto pana rogan-
tarāya vūpasamattham patthenti. Vuttañ hi: nipaccakāress'
etassa—la—asesato (As 1, 15–16)⁵. Ratanattayavandanaṃ
hi atthato vandanakriyābhiniṇṇādikā kusalacetanā. Sā hi
vanditabbavandakānam khettajjhāsayasampadādītāya ca diṭ-
ṭhadhammavedaniya bhūtā purāṇakassa kammassa balā-
nuppadānavasena purimakammanibbattitassa vipākasantān-
assa rogantarāyakarāni upapīlako pacchedakakammāni vinā-
setvā tam nidānam rogād'-upaddavasāñkhātānam rogantarā-
yānam anabhinibbattitam karoti. Tasmā ratanattayavandan-
akaraṇam attanā samārabhitabbassa satthassa anantarāyena
sampajjanattham bālakulaputtānam vandanā pubbaṅgamāya
paṭipattiyā anantarāyena uggaṇādi-sampajjanatthañ ca.
Ayaṃ ettha samudāyo, ayaṃ pañāvayavattho. Sammāsam-
buddham *saddhammasaṃgham* natvā *Saddabindupakar-
aṇam* samārabhe ti sambandho.

Yassā ti puggalanidassanam etaṃ, ñeyyesu dhammesū ti
paññāvisayanidassanam etaṃ, *nānuttaman* ti bhavanidassa-
nam etaṃ, *aveditan* ti kriyānidassanam etaṃ, *natvā* ti
kattunidassanam etaṃ, *saddhammasaṃghan* ti kammanidas-
sanam etaṃ, *natvā* ti kattunidassanam etaṃ, *saddhamma-
saṃghan* ti kammanidassanam etaṃ, *Saddabindū* ti saññā-
niddassanam etaṃ, *samārabhe* ti ākhyātakriyānidassanam
etaṃ. *yassā* ti yena sambuddhena *aveditan* ti yojanā.
Ñeyyesu dhammesū ti padadvayaṃ niddhāranasamudāye

yeva anumattaniddhāraṇiyaṃ. Tattha ñeyyesū ti ñātabbam ñeyyaṃ. Sabhāvalakkhaṇarasapaccupaṭṭhānapadaṭṭhāna-saṅkhātāṃ dhammaṃ gambhīrasāgarasadisāṃ dubbhīṇeyyaṃ bālaputhujjanehi na sakkā jānitum, dhammassa gambhīrasabhāvattā. Taṃ hi niravasesato sabbaññutañāṇassa ārammaṇaṃ eva hoti, na anatikkamavasena pavattati, tasmā: yāvataṃ ñāṇaṃ tāvatakaṃ ñeyyaṃ, yāvatakaṃ ñeyyaṃ tāvatakaṃ ñāṇaṃ ti (?) vuttaṃ. Taṃ pana vacanaṃ udāhaṭṭaṃ ganthā yāmakatā⁶ bhavyeṃ, atha pana Samantapāsādikāvinayaṭṭhakathāyaṃ (Sp 16–29) vitthāritaṃ eva. Taṃ pana oloketvā yathā icchitaṃ eva gahetabbam.

Sabhāvaṃ dhārentī ti *dhammā*. Paramatthasabhāvā pac-cayehi dhāriyanti ti *dhammā*, dhāriyanti yathā sabhāvato ti *dhammā*. Atha vā : pāpake dhamme dhunāti vidhamseti ti *dhammo*, salakkhaṇaṃ dhāretī ti *dhammo*, dhāriyati paṇḍi-tehi na bālehi ti vā *dhammo*. Tesu ñeyyā ca te dhammā cā ti *ñeyyadhammā*.

Tesu aṇati paṇṇati ti *aṇu*, mānettabbam mattaṃ, aṇukaṇ ca taṃ mattaṇ cā ti *aṇumattaṃ*, aṇumattaṃ pamāṇaṃ ye sante ti *aṇumattā*, aṇukaṃ mattaṇ ti vattabbe *aṇumattaṇ* ti vuttaṃ. Kasmā 'aṇukathūlānī' ti (cf. Sn 431) pāliyaṃ na sameti ti. Saccaṃ etaṃ, gāthābandhachandānurakkhanatthaṃ ka-kārassa lopo daṭṭhabbo.

Api ti upasaggo, api-saddo dvivācako garahatthe ruciatthe ti. Vuttaṃ hi: garahatthe 'ruci-atthe'⁷, api-saddo dvivācako ti (?). Tesu 'ruci-attho'⁷ adhippeto. Ayaṃ pana amhākaṃ khanti. Keci pana garahatthe icchanti. Taṃ na yujjati. Kasmā ? 'Yo kappakoṭṭhi pi' ti (Sp 1, 4) na pametattā⁸ api-saddo 'ruci-atthe'⁷ ācariyena icchito. Taṃ pana amhākaṃ khanti eva sameti. Atha pana aññathā icchamānā vīmaṃsitvā gahetabbā.

Viditabbam *veditaṃ*, ñāṇaṃ vidati jānāti etāyā ti vā *vedi*, vidāṇaṇe ta-paccayaṃ. Na vedi *avedi*, n' atthi vedi etāyā ti *avedi*. Namitunā ti natvā ācariyo.

Sataṃ dhammo *saddhammo*, hanatī ti *saṃgho*, samaggaṃ kammaṃ samupagacchatī ti vā *saṃgho*. Saddhammo ca so *saṃgho* cā ti *saddhammasaṃgho*. *Tan* ti sammāsambuddhaṃ.

Tattha *dhamma*-saddo pana sāmāññavacano dhammo sabhāvo pariyattī ti ādisu pavattati. Tesu pana sabhāvapari-

yatti idhādhippeto. Sabhāvapariyatti nāma kin ti ce, mag-gaphalanibbānasaṅkhāto sabhāvadhammo nāma, teṭṭakam buddhavacanaṃ pariyattidhammo nāmā ti parihāravacanaṃ kātabbam.

Samgha-saddo pana sāmāññavacano. Catuvaggapañcavag-gadasavaggādi ke tathā maggaṭṭhe ca phalaṭṭhe ca *saṃgha*-saddo pavattī ti codanā. Tesu pana maggaṭṭhe ca phalaṭṭhe cā ti veditabbā. Vuttaṃ hi:

Maggaṭṭhā ca phalaṭṭhā ca	atth' evāriyapuggalā,
ādito satta sekkhā ca	asekkhā arahā paro ti (?)

Ñeyyesū ti visesanaṃ, *dhammesū* ti visesyaṃ. Visesanaṃ nāma bahutaram: navatiṃsa visesanaṃ tulyādhikaraṇavise-sanaṃ, bhinnādhikaraṇavisesanaṃ; tulyādhikaraṇavisesita-baṃ, bhinnādhikaraṇavisesitaṃ, kammavisesitaṃ, kattuvisesitaṃ, karaṇavisesitaṃ, sampadānavisesita-baṃ, apādānavisesitaṃ, adhikaraṇavisesitaṃ, ādhā-ravisesitaṃ, okāsavisesitaṃ, padavisesitaṃ, bhinnavisesitaṃ, abhinnavisesitaṃ, bhinnābhinnavise-sitaṃ, anubhūtavisesitaṃ, jātivisesitaṃ, kriyā-visesitaṃ, guṇavisesitaṃ, dabbavisesitaṃ, nāma-visesitaṃ, bhinnajātivisesitaṃ, abhinnajātivisesita-baṃ, bhinnābhinnajātivisesitaṃ, bhinnakriyāvise-sitaṃ, abhinnakriyāvisesitaṃ, [bhinnābhinnakriyāvise-sitaṃ, bhinnaguṇavisesitaṃ,] abhinnaguṇavisesitaṃ, bhinnābhinnaguṇavisesitaṃ, bhinnadabbavisesitaṃ, abhinnadabbavisesitaṃ, bhinnābhinnadabbavisesita-baṃ, bhinnanāmavisesitaṃ, abhinnanāmavisesitaṃ, bhinnābhinnanāmavisesitaṃ ti codanā. *Tulyādhikaraṇa-visesitaṃ* ti kathaṃ tulyādhikaraṇavisesitaṃ ti viññā-yatī ti. Abhinnapavattinimittāsaddā ekasmiṃ vatthunipa-vattā tulyādhikaraṇā nāmā ti.

Yass' ekattavibhattitaṃ ⁹	ekasaṅkhyākriyā pi ca
samānalingatā c' eva	tulyādhikaraṇaṃ bhavati
	(Kacc-bh 92)

vacanato; atha vā bhinnavisesanaṃ, dabbavisesanaṃ, guṇa-visesanaṃ ti. Hoti c' ettha:

Yasmā hi yā bhedañeeyam hoti tabbisesanam
tañ ca jāti-guṇa-kriyā dabba-nāman ti

'nekadhā ti (?)

Tassa visesanam *tabbisesanam*, tassa visesyabhūtaassa atthassa visesanam. Kim atthā ti vitthārena saddasatthantare yeva atibahūtārā honti. Sace idha pana vitthārena ganthabhirukā bhaveyya dandhapañño, taṃ 'navatiṃsa visesanam nāma bahutaram kiṃ, payojanan' ti sandhāya vuttan ti.

Ahan ti padaṃ *samārabhe* ti kattā. Kattā ca nāma pañcavidhā: sayamkattā, hetukattā, kammakattā, vuttakattā, avuttakattā ti pañcadhā kattukāraṇā. Tesam pana bhedato: sayamkattā nāma 'suddho puññaṃ karotī' ty ādi, hetukattā nāma 'puriso purisam kammaṃ kareti' ty ādi, kammakattā nāma 'sayam eva koṭṭhābhijjate' ty ādi, vuttakattā nāma 'puriso ratham karotī' ty ādi, avuttakattā nāma 'sūdena pacate odano' ty ādi. Vuttaṃ hi:

Sayamkattā hetukattā – pa – kattā pañcavidho hoti¹⁰
ti (?)

Tesu vuttakattā idhādhipetto

Kammaṃ pana duvidham vuttāvuttabhedenā. Vuttakammaṃ nāma 'ahinā daṭṭho naro' ty ādi, avuttakammaṃ nāma 'ratham karoti puriso' ty ādi. Dvīsu avuttakammaṃ idhādhippetam. Kasmā ti ce, dutiyā vibhattidassanato. Puna kammaṃ nāma tividham nipphattivikativuttabhedenā. Nipphattikammaṃ nāma 'kuṭṭhaṃ karotī' ty ādi, vikkammaṃ nāma 'kaṭṭham jhāpeti' ty ādi, pattikammaṃ nāma 'rūpaṃ passati' ty ādi. Tesu pana pattikammaṃ idhādhippetam. Duvidham pana pattikammaṃ kāyacittabhedenā. Kāyapattikammaṃ nāma 'buddham vandeti' ty ādi, cittapattikammaṃ nāma 'ādiccam namassati' ty ādi. Dvīsu kāyapattikammaṃ¹¹ idhādhippetam. Icchitānīcchitanīcchitanīcchitakammabhedenā tividham. 'Bhattam bhuñjati' ty ādi icchitakammaṃ, 'visam gilati' ty ādi anicchitakammaṃ; nevicchitanīcchitakammaṃ nāma 'gāmaṃ gacchanta rukhamūlam pāvisi' ty ādi. Tesu icchitakammaṃ gahetabbam eva.¹²

Kasmā ti ce, natvā ti ce, pubbakālakriyāya katham jānitabban ti. Taṃ hi:

Ekakattā kriyānekā c' etaram pubbakālatam
bhāvetvā ti amukasmim tam tadatthakriyā [matā]¹³
ti (?)

natvā pubbakālakriyā tāva pacchā *samārabhe* ti padaṃ sandhāya vuttattā pubbakālakriyā yuttam eva hoti. Namudhātu, *natvā* ti c' ettha tvā-paccayo pubbakālādīsu catūsu atthesu dissati. Pubbakālo idha daṭṭhabbo ratanattaye. Kasmā ti ce. Apayuttito. Sace hi aparakālasim ganthakaraṇato pacchā namassanam siyā. Sace samānakālasim¹⁴ ekakkhaṇe kriyādvayam bhaveyya. Sace hetumhi, namassanato yeva ganthakaraṇam.

No karuṇāya. Ayam ācariyo hi bahudhā pakārena ganthe passitum asakkonte dandhapaññe natvā dayā uppajjati: katham pan' ime puggalā saddasatthacekē siyūṃ; saddasatthā hi bahutarā, ime pana mandapaññā ti. Tasmā dayā ce ti idaṃ sattham karoti, no namassanato. Namassanam pana kiṃ payojanan ti antarāya vināsanatthan ti. Nanu 'vocumhā: vandanam pana vinā satthassa pakaraṇassa asijjhanattham karoti, sattham pana nippayojanam hoti. Tathā hi vuttaṃ:

Vinā hi maṅgalaṃ seṭṭham padumasamit'¹⁵ ācariyo,
karoti kira ghāṇeti siho tam vadhitvā gato¹⁶
ti (?)

Ativiya dissati. Siho ti kāḷasiho idhādhippeto.

Tvā-paccayo tīsu sādhanesu kattusāadhanam idhādhippetam, n' itaradvayam. Kasmā ti ce. Atthāyuttito. Sace hi kammāsā-dhanavacako siyā, tam sammāsambuddhan ti ty ādi padehi sambandho na yujjati. Kasmā ti ce. Sammāsambuddham ty ādi padānam avuttakammattā. Katham viññāyati ti codanā. Diṭṭhadutiya vibhattito. Dutiyā vibhatti ca avutto va hoti, katham viññāyati ti. 'Kammani dutiyāya kto' ti (Kacc 626)¹⁷ vacanato,

'vutte tu paṭhamā hoti, avutte dutiyādayo'¹⁸ ti (?)

vacanato, sace bhāvasāadhanam siyā, tadā kammani sambandhaniyam na bhaveyya. Sace kammaṃ no iccheyya, tadā chaṭṭhi kammaṃ eva bhavati. Kattusāadhanam hi yuttam hoti.

Atha kho *samārabhe* ti kattuvācakena kriyāpadena samānādhikaraṇabhāvato tass' eva visesanabhāvato ca kattuvācako

vijānītabbo. Nanu 'sāmaññaṃ viśesyaṃ, bhedaṇaṃ viśesanaṃ' ti (?) vacanato *samārabhe* ti padaṃ viśesanaṃ ti. *natvā* ti hi padassa sādhanattaya vācakattā pubbakālādi catunnaṃ atthānaṃ vācakattā sāmaññaṃ jātaṃ. *samārabhe* ti padassa kat[t]-vatthe yeva vācakattā ekantaparakālikattā ca bhedaṇaṃ jātaṃ ti. Saccam etaṃ, tathā pi evaṃ idha na daṭṭhabbaṃ. Imā pana *samārabhe* ti padaṃ viśesyaṃ, *samārabhe* ti vutte bhutvā sayitvā vatvā vāyaṃ kiñci sabbakammaṃ katvā *samārabhe* ti aniyamaṃ hoti. *Natvā* ti utte pana sesaṃ sabbam pubbakriyaṃ nivattetī ti. Tvaṇ tena bhaviyamānā kriyākāmaṃ viya yathābhūta. Tathā pi apadhānaṃ hoti ti vuttaṃ.

Anumattan ti padaṃ paccattavacanaṃ kammaṇi hoti. Kathaṃ viññāyati ti ce, *yassā* ti padaṃ tatiyā vibhattiyaṃ eva bhajati. *yassā* ti yena sammāsambuddheṇā ti vuttattā paṭhamā kammaṇi hoti ti. Tathā hi vuttaṃ:

Yadā ca paṭhama kattā dutiyā kammaṃ eva ca
yadā ca tatiya kattā paṭhamā hoti kammaṇi ti (?)

Idha pana paccattavacanaṃ kammaṇi yeva hoti ti veditabbaṃ. Sesaṃ pana vattabbaṃ na vitthārema. Sace vitthāre ganthagaruṇā bhavēya taṃ saddasatthantare yeva bahutaraṃ. Vitthāretvā idha pana na vakkhāmi, tatthike hi gavesetvā gahetabbā ti.

Tattha sappati uccāriyati ti *saddo*, saddiyati kathiyati ti vā *saddo*, sappati sotaviññāṇārammaṇabhāvaṃ āpajjati ti vā *saddo*, uccāriyati ti vā *saddo*. Utujasaddo cittaṃ ca, tattha pacchimo idhāhippeto. Kasmā ? So va munindamukham-bujasambhūto upādāyupasaṅkhāto *saddo*. Sappa-dhātu uccāraṇe ti hi dhātu 'rañju-dādihi' dha di-dda kirā kvaci jada-lopo cā' ti (Kacc 661) suttena da-paccayaṃ katvā 'para dvebhāvo ṭhāne' ty (Kacc 40) anena da-kārassa dvebhāvaṃ katvā rūpasiddhi veditabbā.

Bindati paggharati ti *bindu*; bindapaggharaṇe ti hi dhātu. 'vid-ante ū' ti (Kacc 616) ū-paccayaṃ katvā 'kvacādi majjhatarādi'¹⁹ suttena ū-paccayassa rassaṃ katvā rūpasiddhi. Bindu viyā ti *bindu*. Atha vā saddānaṃ Kaccāyanādīnaṃ bindu *Saddabindu*, saddesu vā Kaccāyanādīsu bindu *Saddabindu*, saddaṇ ca taṃ bindu cā ti *Saddabindu*. Tesu paṭhamo tappurisadvayaṃ eva labbhati. Kasmā ti ce, *Saddabindū* ti na

vuttaṃ. Saccam etaṃ, *Saddabindū* ti paṭhanti. Na doso ti vacanaṃ ācariyena vuttaṃ. Nanu va-kārassa ba-kāraṃ katvā kiṃ payojanaṃ ti codanā. Va-kārassa ba-kāraṃ avinābhāvato yathā taṃ pālī ti yuttaṃ hoti. La-kārassa la-kāraṃ katvā pālī ti vuttaṃ hoti. Tathā hi:

Sabba ty atra vikāro he ty uccate anaññaato
tassa rūpaṃ dukā hoti la-kārassa tathā pi vā
Chindadanto yathā nāgo kuñjarakkhādhigacchati
evaṃ pi vaṇṇa-vikāro tabbohāraṃ vigacchati ti (?)
vuttaṃ hoti.

Atthe kathā ti *aṭṭhakathā*, sabbathā pi yathānūrūpavasena vaṇṇavikāraṃ kātābbaṃ.

(§2) Evaṃ ratanattayavandanaṃ dassetvā idāni attanā sammārabhitassa pakaraṇassa paṭiññātabhāvaṃ dassetuṃ *kādiritā* ty ādim āha. Tattha *kādi* ti ko ādiye sante ti kādayo; iritabbā kathetabbā ti *iritā*, ira-dhātu kathane. Nimitabbā *saṅkhyā*. Navañ ca navañ ca navañ ca *navā* ekaseso kātābbo. Navañ ca taṃ saṅkhyā cā ti navasaṅkhyā. Ṭo ādiye sante ti *ṭadayo*, yo ādiye sante ti *yādiyo*, po ādiye sante ti *pādayo*, saro ca ño ca no ca *sara-ñña-nā*. Tattha *kādi*-akkharā nāma yathā ka, kha, ga, gha, ṇa, ca, cha, ja, jhā ti navakkharā nava saṅkhyā nāma kavīhi kathitā. *Ṭady*-akkharā nāma yathā ṭa, ṭha, ḍa, ḍha, ṇa, ta, tha, da, dhā ti navakkharā nava saṅkhyā nāma saddasatthavidūhi vuttā. *Yādy*-akkharā nāma yathā ya, ra, la, va, śa, ṣa, sa, ha, ḷa ti 'me navakkharā nava saṅkhyā nāma viññūhi iritā. *Pādy*-akkharā nāma yathā pa, pha, ba, bha, mā ti pañcakkharā pañca saṅkhyā nāma paṇḍitehi bhāsītā. *Sara-ñña-nā* ty aṭṭha sarā ṇa-nā yeva suññaṃ nāma cā ti, taṃ yathā a, -pa- o, ṇa, nā ti pakāsītā ti. *Kamenā* ti²⁰ kamaṃ eva padacchedo. Evaṃ dvitālīs'-akkhare lekhaṇā ti ime²¹ pañca vagge katvā kulaputtānaṃ tipīṭakesv eva paṭubhāvāyā ti. Tesu pana ka-ṭa-yā ti tayo vaggā *nava saṅkhyā* nāma, pādi-vaggā *pañca saṅkhyā* nāma, sara-ñña-nā ti dasakkharā *suñña* nāma. Tesam nāma pabhedato saññaṇaṃ pan' atthāya pañcavagge katvā ty adhippāyo. Tesam pana lakkhaṇaṃ kathaṃ viññāyati ti. Tattha kā ti padaṃ 1 (ekaṃ) lekhaṃ, khā ti padaṃ 2 (dve) lekhaṃ, -pa- jhā ti 9 (nava)

lekhaṃ kātabbam: 1, 2, 3, 4, 5, 6, 7, 8, 9. Tā ti padaṃ 1 (ekaṃ) lekhaṃ, -pa- dhā ti padaṃ 9 (nava) lekhaṃ likhitabam eva: 1, 2, 3, 4, 5, 6, 7, 8, 9. Ya, ra, la, va, śa, śa, sa, ha, lā ti es' eva nayo. Pā ti padaṃ 1 (ekaṃ) lekhaṃ -pa- mā ti padaṃ 5 (pañca) lekhaṃ kātabbam: 1, 2, 3, 4, 5. A, ā, -pa- o, űa, nā ti suññā nāmā ti daṭṭhabbam. Suññā nāma aṭṭha lakkaṇaṃ: bindu kātabbam o, o, o, o, o, o, o, o, o. Idha lekhaṃ udāhaṭam: tiṃsame purise nāvutyō, 39,000, ga-jha-a-ñā-na. Idam pana lekhaṃ sabbattha veditabbam. Hoti c' ettha:

ādi-vaggā nava saṅkhyā	tādi-yādi-vaggā tathā
pādi-vaggā pañca saṅkhyā	ādi-n'-antā suññā pi ca,
ete pañca vagge tāva	pacchā lekhaṃ kare budhā ²²
	ti (?)

Tesaṃ atha sarānaṃ byañjanānaṃ ca ekakkharaṃ ekapādaṃ bandhitvā²³ kulaputtānaṃ mukhamaṇḍanāya dassento āha:

a-dadaṃ ā-raṇaṃ buddhaṃ abhivaḍḍhaṃ puññabalaṃ ī hoti kāmakilesaṃ un'-ekameka pureti ohāya lokam ²⁴ gaccheyya aki-kāra-puppham idaṃ gata-kāre jane passa ñā-'kkharo sara-nissāya tasmā v' assa vikāro vajjeyya puṃ mahārājā jan' etth' ādānabhāvena ñātabbam dhammajātan ti ṭhatvā puññānubhāvena vaḍḍhaṃ vaḍḍhena ācāyaṃ tārehi na-karaṃ iṇaṃ dadaṃ yantāna dhammena narehi attano gehe vālesi sarīraṃ jātā ayaṃ sīlavisuddhānaṃ yāhi sagganivāsaṃ īritaṃ dhammaṃ uttamaṃ. u-ṭi-cchedasaṅgaṃ ekaṃ sambodhā ca varuttamaṃ heh' etaṃ paṇamām' aham khaṃ caranti vihaṅgame ghaṭeti vāyāmaṃ iṭha n' atth' ekaṃ piṭakattaye niggaḥitaṃ ti avhayuṃ chaḍḍe jaṭaṃ vijātaḥi c' āgamā puññasampadaṃ phutaṃ rañcato iṭa va ṭāhi gaṇhāhi phaladaṃ ṇahi iṇaṃ na gāheyya tāhi rājatavānubhā dhammaṃ gaccheyya kāmato bāhirakkhāhi samaṇe phāsu pase viyo hoti maritvā idha lokamhā ratim pemaṃ rājājane
---	---

labhitvā attano gehaṃ	dhammikaṃ viya passati
ratana-ttayaṃ mahā	kāmadharehi khattiya
saritvā inane ante	maṇe gaṇaṃ vinodaye
lā-ti kīlantarājāno	atha tejena tādinaṃ ti (?).

Evaṃ dvetālisakkhare gahetvā ekapādaṃ ekakkharaṃ subandhitvā rājovādaṃ dasahi kāraṇupāyaṃ ti kasmā ti ce, ekakkharaṃ nāma ekapādaṃ bandhitvā katthaci dissati ti. Saccam, taṃ pan' ekakkharaṃ ekapādaṃ nāma tāva hotu, caturo akkharā gāthā nāma atthi, 'sādhimettu' ty ādihi *Porāṇavuttodayaṭṭikāyaṃ* (?) vuttaṃ. Atha vā dve akkharā ti-akkharā catu-akkharā ca gāthā nāma honti ti:

Rājā	pātu
sabbaṃ	maccaṃ (?).
Sudevo	vassatu
sabbassaṃ	saṃāraṃ (?).

Tathā caturo akkharā porāṇehi bandhitā atthi, taṃ yathā: ca, bha, ka, sā ti:

caja dujjanasaṃsaggaṃ	bhaja sādhu samāgamaṃ
kara puññaṃ ahorattim	sara niccaṃ aniccataṃ ti (?).

Tesaṃ attho ativiya pākato yeva.

(§3) Evaṃ dvetālisakkhare pañca vagge katvā gāthābandhane ca dassetvā idāni pubbaluttaparaluttasarānaṃ bhedaṃ dassento āha: *sareh' eva* ty ādi. Tattha *sarā* ti saranti gacchanti pavattanti ti *sarā*. Tehi *eva*-saddo sannitṭhānakaraṇattho adhippeto. Pubbe bhavā *pubbā*, pubbe jātā *pubbā*, pubbe pavattā ti vā *pubbā*. Adassanaṃ lopo, luppanaṃ vā lopo, pubbaṇ ca taṃ lopaṇ²⁵ cā ti *pubbaluttaṃ*. Pubbaluttassa bhāvo pubbaluttā ti pi apare. *Vācī* ti saṅkhyāvacanaṃ, catusaṭṭhi ti vuttaṃ hoti. Para luttā *parā*²⁶, pariyosāne luttā *parā*²⁶ ty attho. *Ramā* ti saṅkhyāvacanaṃ, dvipaññāsā ti vuttaṃ hoti. *Byañjanānaṃ ca āgama*[t]ṭhāne *vācī*, catusaṭṭhi honti ti attho.

Digharassā ca akkharā yathā *sambhavā* ti ādi-saddena c' ettha saṃyogakkharānaṃ lopaṃ saṅgayhati. Pubbaluttaparaluttasarānaṃ byañjanānaṃ c' āgamaṃ padacchedo kā-

tabbo. Tattha pubbaluttasarā tāva vuccate, taṃ yathā: 'tatrāyam ā' ty (?) ādi. Paraluttasarā nāma yathā: 'Cattāro 'me bhikkhave' (A I 5, 10), 'Kimsūda vittam' ty (S I 42, 4) ādi. Sesā pana sarūpato saviññeyyā va, adhippāyato ca supākaṭṭa yeva.

(§4) Evaṃ pubbaluttaparakūṭṭadibhedam dassetvā idāni sandhipadacchedam dassetum āha: *k'ākāsenā* ty ādi. Tattha padacchedo tāva vuccate: ko ākāsenā āgato, so isi. Kena iddham atidissati. Ari, aja, ākhu, aggi, mā, isinaṃ, sā, otukaṃ, meghā, ya, itthiyo ti padacchedo. Ari, aja, ākhu, aggi, mā, isinaṃ, sā, otukaṃ, megha, yā, itthiyo ti padacchedo ty apare. *Ko* ti ko jano, *so* iti eva; *kena* kāraṇena, *iddhī* ti jānaṃ, *ati* bahutarā, *ari* ti paccatthikā, *ajā* ti eḷako, *ākhū* ti undūro, *sā* ti sunakho, *otukan* ti biḷāro, *mā* ti indu²⁷, *yā* ti mahikā mattikāpuñjo²⁸, undati khanatī ti *undūro*²⁹, susu-saddam nadatī *sunakho*, sāmikaṃ suṇatī ti *sunakho*, biḷāyam saddam rātī ti *biḷāro*, vivegena satte lāti gaṇhātī ti *biḷāro*, mahiyam setī ti *mahimso* (As 62, 26), mahiyam ravatī ti vā *mahikā*. Sā aja-paccatthikā, otukaṃ ākhu-paccatthikā, meghā aggi-paccatthikā, itthī isinaṃ paccatthikā, mā yā-paccatthikā cā ti sambandho. Sesam uttānattham eva, attho pi suviññeyyo vā ti. Idam gāthābandham sandhicchedapakāsanatthāya katan ti adhippāyo.

Iti sandhikappass' atthavaṇṇanam paṭhamam.

(§5) Evaṃ paramavicittasandhikaṇḍam dassetvā idāni nāmakaṇḍabhedam dassetum āha: *buddho* ty ādi. Buddho ti buddha-saddo, puma-saddo, yuvā-saddo, santa-saddo, rāja-saddo, brahma-saddo, sakha-saddo yathākkamam³⁰ etesam va *sā* cha anto pume yeva hotī (cf. vss. 7bc) ti veditabbā. Nibbacanam pan' ettha kattabham eva. Bujjhati uccāriyati ti *buddho*, buddha-saddo. Sesam vicāretvā viggaho katabbo. Buddho ca pumo ca yuvo ca santo ca rājā ca brahmā ca sakha cā ti samāhāradvando katabbo. Ca-saddo pan' ettha samuc-cayattho adhippeto. Yati-saddo ca ādi-saddo ca dehī-saddo ca jantu-saddo ca satthu-saddo ca pitu-saddo ca abhibhū-saddo ca vidū-saddo cā ti, pume yeva hotī ti daṭṭhabbā. Cha

antā nāma a-kāranta, ā-kāranta, i-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā honti.

(§6) Evaṃ pumalingādibhedam dassetvā itthilingādibhedam dassento āha: *kaññā* ty ādi. Tāsam pi pa[da]cchedo tāva kaññā, ammā, ratti, itthī, pokkharanī, nadī, ūrū, mātu, bhū katabbo. Attho ca viggaho ca pākaṭṭo yeva. *Itthiyam eva pañca antā* honti (cf. vss. 7d), yathā: ā-kāranta, i-kāranta, u-kāranta, ū-kāranta, o-kāranta saṅkhātā pañca antā nāma. Evaṃ itthilingādibhedam dassetvā idāni napumsakalingam dassento āha: *napumsake* ty ādi. Tiyantam eva napumsakalingā bhavanti, pada, kamma, dadhi, āyuvaseṇa viññāyati ti. *Eva-saddo pan'* ettha sannitthāpako adhippeto.³¹ *Tiyantā* ti-anta. 'Jinavacanayuttam hi' (Kacc 52); 'Liṅgaṇ ca nipphaj-jate' (Kacc 53); 'Tato ca vibhattiyo' ty (Kacc 54) ādi sutte adhikicca 'Jhalānam i-y-u vā sare vā' ti (Kacc 70) suttana i-kārassa iy-ādesam katvā, 'Pubbam adho' ty (cf. Kacc 10) ādi suttana, 'Saraḷopo' ty (cf. Kacc 83) ādi suttana, 'Naye param yutte' (Kacc 11) suttana rūpasiddhi veditabbo.

A-kāranta, i-kāranta, u-kāranta, o-kāranta saṅkhātā pi antā napumsakalinge honti (cf. vss. 7d). Vuttam pi c' etaṃ:

Antā pumamhi raso ³² ca	usu ca itthilingikam
napumsake tiyantā va	tepiṭakesu saññitā.
na vijjant' ettha sensā ca	sandeham mā kare budho
	ti (?).

Attho pana tissāya siddho hotī ti.

(§7) Etaṃ catud(!)asa ante dassetvā idāni tyādi vibhattiyo antesv ādi bhedaṃ dassento gahitā *syādi*. Ettha buddho ti ādikesu syādi vibhattiyo pana *anta pume* yeva honti. *Gahita-agahaṇena* antehi ti yojanā. *Vimalā* ti saṅkhyāvacano, tisa-tacatupaññāsā ti vuttam hoti. *Thyan* ti itthiyam, *pañcantehi* ti pañca antehi. Puna gahita agahaṇana *syādi* vibhattiyo honti. *Dādhi* ti saṅkhyāvacano, aṭṭha nava satan ti vuttam hoti. Syādi-vibhattiyo yujjantā pana *napumsake* yeva bhavanti. Puna gahita *agahaṇenā* ti antato; *janakā* ti saṅkhyāvacano, aṭṭha ekasatan ti vuttam hoti. Tena vuttam:

'Tisaṃghāni ca ante ca pume syādi vibhattiyo
sataṃ dāḥā itthiyaṃ hi aṭṭhasataṃ napuṃsake
tepiṭakesu vijjanti na ūnaṃ adhikaṃ pi vā
antaṭṭhānena pi peyya gahitā gahaṇena cā' ti (?)

(§8) Evaṃ pumādiliṅgabhedāñ ca dassetvā idāni vibhat-
tilopapadhānaṃ dassento āha: *padhānā* ty ādi. Avayave na
sahavattatī ti *sabbaṃ*, nāmañ ca nāmañ ca nāmāni, sabbañ ca
taṃ nāmañ cā ti *sabbanāmaṃ*. Samasanaṃ *samāso*, tesam
hitam *taddhitaṃ*, sabbanāmañ ca samāso ca taddhitañ cā ti
dvando. *Sabbanāmasamāsataddhitasāṅkhātā padhānalin-
gānugatā* eva bhavanti. *Atiliṅgā* tiliṅgavirahito ty attho. *Ādi-*
saddena upasaggādīnaṃ saṅgayhati, *syādayo* vibhattiyo tato
nipāta-upasaggaṭṭhānato honti. *Luttā eva siddhā* ti eva-saddo
sannitṭhāpako adhippeto. *Go* ti go-saddo, anta-virahito go-
saddo atthapadhānasaṅkhāto saddo *siddhā*³³ yeva *suttena*
anurūpato ti go-saddo dasa vācako hoti:

Go-saddo sagga-raṃsīsu vajirānunevādisu³⁴
dassane nayanantesu³⁵ pasumhi vacane bhuvī (?)³⁶

Sesaṃ pana vattabbam eva n' atthī ti.

Iti nāmakappass' atthavaṇṇanaṃ dutiyaṃ.

(§§9-10) Evaṃ vicittanāmakaṇḍam dassetvā idāni kāra-
kakaṇḍam dassento *cha kārake* ty ādi. *Cha kārakesū* ti cha
kārakesu *samāso hoti*, *sāmismim* pana yathārahaṃ ti daṭ-
ṭhabbam. *Kattu-kamma-sampadāna-okāsa-sāmi ca taddhito*
ti gotta-taddhitādayo *sambhavanti*.

Ākhyāto ti ākhyātavibhattiyo *tisādhanasmim* kattu-
kamma-bhāvasādhānesu sambhavanti. *Kitakā* ti kitapac-
cayādayo satta sādhanesu sambhavanti ti yojanā. Imasmim
pana *satta sādhanā* tayo paccayā kita-kicca-kitakicca-bhedena.
Tesu ye paccayā yebhuyyena kattari vattanti, te *kitā* nāma.
Ye paccayā bhāvakammesu vattanti, te *kiccā* nāma. Ye
paccayā sabbesu vattanti, te *kitakiccā* nāmā ti veditabbā.
Vitthāro pana upari āvibhavissati.

Karaṇaṃ *kāro*, kāro eva *kārako*. Gamanapacanādikaṃ
kriyaṃ karoti nipphādeti ti *kārako*. Cha eva *kārako cha-*

kārako. Tesu saṃ dhanam assa atthī ti *sāmī*. Tasmim
samasanaṃ *samāso*, saddo samāsīyatī ti *samāso* attho.
Sammā anurūpā bhavanti ti *sambhavā*. Karotī ti *kattā*,
karīyate taṃ ti *kammaṃ*, saṃ sutṭhum ādadāti gaṇhāti ti
sampadānaṃ. Okāsaṃ viya ācikkhati ti *okāso*, sahavattatī ti
sāmī. Taddhitañ ca kattu ca kammañ ca sampadānañ ca
okāsañ ca *sāmī cā ti dvando*. Sādhetaḥ sādhanam ti eva
sādhanaṃ. Ācikkhati ti *ākhyāto*. Vibhattiyo kitetabbādikā
paccayā. *Cha kārakesū* ti vattabbe chandānurakkhanatthaṃ
ū-kārassa rassam³⁷ katvā ti veditabbam.

Sabbapadesu *paṭhamā* yeva honti ti *vutte* samāsataddhitā-
khyātakitakehi dutiyā ca na bhavitabbam. Kasmā ? Samāsa-
taddhitākhyātakitakādīhi *na vutte dutiyādi* yathāraham eva
hoti.

Vutte kammādisāmismim liṅgatthe pathamā siyā
na vutte ca bhavant' aññā dutiyā anurūpato
ti vuttam. (Cf. Bālāvatāra vss. 359)³⁸

Attho pana suvijānitabbam eva.

(§11) Tad anantaram eva *kārakā*³⁹ sambandham katvā
āha: *manasā* ty ādi. *Vutyā* ti vuttinā, *vaṭṭā ti saṃsāravatṭā*,
vivaṭṭan ti vipaṇcitukāmassa⁴⁰, *bhāvanan* ti kasiṇaparika-
mādīhi vaḍḍhanaṃ. Tattha viggaho kātabbo. Monam vuccati
ñānam, monam assa atthī ti *muni*. Ko so bhagavā, tassa
vaṇṇitabbe *vaṇṇite*. *Vane* vaṭṭati, punappunam nibbattatī ti
vaṭṭā, saṃsārā visesena vaṭṭati kammaṃ muñcatī ti *vaṭṭam*⁴¹.
Tasmā bhīyati dassatī ti *bhūto*, ko so bhikkhu; chinnabhin-
napaṭam dhāretī ti *bhikkhu*; saṃsārabhayam ikkhati passatī
ti vā *bhikkhu*; kilese bhindatī ti vā *bhikkhu*, bhikkhati yācatī
ti vā *bhikkhu*. Bhāveti punappunam vaḍḍhetī ti *bhāvanā*,
kasiṇaparikammādikaṃ. Saṃsāro nāma kin ti, khandha-
dhātu-āyatanānaṃ abbocchinnaṃ pavattattā saṃsāro ti.
Ten' āha:

Khandhānañ ca paṭipāṭi dhātu-āyatanāna ca
abbocchinnaṃ pavattattā saṃsāro ti pavuccati [ti]
(Vism 544 = Vibh-a 149).⁴²

Evam vutta samsaravattam nāma manasā bhāvanam muninā vutte vaṇṇite, buddhena vaṇṇite vane bhāveti vaṭṭavivaṭṭam bhāveti bhūto bhikkhū ti yojanā. Tass ' attho channam kārakānam eva siddhantā dasseti. Katham ? Bhikkhu kat-tukārakam, bhāva[nam] kammakārakam, vutyā karaṇakār-akam⁴³, vaṭṭa apādānakārakam, vane okāsakārakañ cā ti dasseti. Manasā munino vutyā ti gāthābandhena channam kārakānam siddhantā dasseti. Attho ca suviññeyyo va.

Iti kārakakappass' atthavaṇṇanam tatīyam.

(§§12-13) Evam nayavicittakārakakaṇḍam dassetvā idāni samāsakaṇḍam ārabhanto āha: *rāsi dvipadikā* ty ādi. Tattha *rāsi* ti saṅkhyāvacano, dvisattati ti vuttam hoti. *Dvandā* ti dvandasamāsā dvipadikā rāsi, bahubbīhisamāsā *tulyādhikar-aṇā* eva *liṅgena* ca *vacanena* ca vibhātinā honti. *Khemayu* satapañcadvedasa kammadhārayasamāsādayo saṅkham vīsati digu-abyayībhāvasamāsā ca *hārā* atthavisati. Tattha *dvipadikā dvandā* ti dve padāni dvedvenā vā *dvandā*. Dvandasadisattā ayam pi samāso dvando ti vuccati. Līnam aṅgam *liṅgam*, liṅgam viyā *tiliṅgam*. Vuccate anenā ti *vacanam*. Ca-saddo atthānapayogo. Tulyam samānam adhikaraṇam attho yassa tam *tulyādhikaraṇam*. Bahavo vihayo yassa so *bahubbīhi*, bahubbīhi sadisattā ayam pi samāso *bahubbīhi* ti vuccati.

Tassa puriso *tappuriso*, tappuriso viyā ti *tappuriso*, tappurisasadisattā ayam pi samāso *tappuriso* ti vuccati. Uttarapadattapadadhāno *tappuriso* ti vuttattā. Kammam iva dvayam dhāreti ti *kammadhārayo*, yathākammaṃ kriyañ ca payojanañ ca dvayam dhāreti. Tathā ayam samāso ekass'⁴⁴ atthassa dve nāmāni dhāreti ti adhippāyo.

Diguṇo ca te gavo⁴⁵ cā ti dvegavo *digu*, saṅkhyāpubbanapūmsake kattasaṅkhātehi dvīhi lakkhaṇehi gato avagato ti *digu*, digusadisattā ayam pi samāso *digū* ti vuccati.

Byayam bhavanti ti *byayībhāvā*, byayībhāvānam paṭipak-kho ti *abyayībhāvo*. Abyayānam atthe vibhāvayanti ti vā *abyayībhāvo*, vināsanavasena anayanti pavattanti ti vā *abya-yam*. Upasagganipātapadadvayam vuttañ ca:

Na byaso tisu liṅgesu sabbāsu ca vibhattīsu

yesam n' atthi padānan tu tāni vaccanti abyayā ti (?).

Abyayānam attham bhāveti ti *abyayībhāvo*. Vuttañ ca:

Sadisam tisu liṅgesu sabbāsu⁴⁶ ca vibhattīsu,
vacanesu ca sabbesu yam na byeti tad *abyayan*
ti (?)

Tihi liṅgehi yo yasmā vibhattīhi⁴⁷ ca sattahi
byayam na pāpuṇāti ti abyayībhāvā ti kittito.

Sayam kataṃ makkatiko⁴⁸ va jālanti ettha pana dve paṭipāṭiyā atthassa gahetabbattā abyayatthavibhāvanā n' atthi ti sayam katan ti samāso abyayībhāvo na hoti. Tathā pubbapadattapadadhāno abyayībhāvo. Keci pana: abyayāt-thapubbaṅgamattā anabyayam bhavati ti *abyayībhāvo* ti pi vadanti. Ayam pana amhākam khanti ruci. Abyayatthapub-baṅgamattā anabyayam pi padam ekadesena abyayam bha-vati etthā ti *abyayībhāvo*. Ettha ca ekadesaggahaṇam 'ko 'yam majjhe samuddasmin' ti (?) imāya pāliyā sameti, samuddassa majjhe, majjhe samuddasmin ti hi viggaho. Attho pana samuddassa majjhe icc eva yojetabbaṃ. Abyayī-bhāvo nāma du[vi]dhā nāmapubbapadam abyayapubbapadañ cā ti. Tattha gāmapati nagarapaṭi ty ādisu nāmapadapub-bapado ti, upanagaraṃ upagaṅgan ty ādisu abyayapub-bapadañ cā ti. Vuttañ ca:

Nāmapubbapado ca so abyayapubbapado tathā
nāmupasagganipāta- vasena duvidhā mato ti (?)

Abyayībhāvo satta vibhattīhi vattati. Tam yathā: yāni yāni phalāni ti yathāphalam, pathamā abyayībhāvo; sotam anu-vattate [ti] anusotam, dutiyā; jivassa parimāṇe na tiṭṭhate [ti] yāvajivam, tatiyā; saddhāya upeto [ti] upasaddham, catutthi; guṇato uddham [ti] uddhamguṇam, pañcamī; nagarassa anto [ti] antonagaraṃ, chaṭṭhi; itthiyam adhikicca⁴⁹ [ti] adhitthi, sattamī abyayībhāvo nāmā ti veditabbo. Abyayībhāvo nāma niccāniccavasena duvidho vā ekavidho vā ti codanā. Abyayī-bhāvo nāma aññapadassa viggahattā pubbapadadhāno aparapadadhāno ti ce, pubbapadadhāno ti parihāro. Tathā nicco, so abyayībhāvo saññāvasena dīpito. Eko padhāno abyayībhāvo

pubbapadaṭṭhānaṃ⁵⁰ kiṃ payojanaṃ. Payojanaṃ pana vitthārena saddasatthantaresu hoti. Idha pana saṃkhittena vuttaṃ. Vuttaṃ ca:

Dvandā dvipadikā c' eva	dasa honti ca gaṇanā
bahubbīhi tappuriso	dvesatā gaṇasambhavā.
Kammadhārayasamāsā	kajā honti ca gaṇanā
digu-'byayā ca samāsā	dayitan ti yā saññitā [ti] (?)

Iti samāsakappass' atthavaṇṇanaṃ catuttham.

(§14) Evaṃ gambhīrasamāsakaṇḍaṃ dassetvā idāni tad-dhitakappam ārabhanto āha 'Kaccādito' ty ādi. Kaccāyana-gottādito *niyamaṃ* niyamaṇaṃ eva, *vinā* vajjetvā *anekatthe sati, sabbe taddhitapaccayā* nādayo honti eva niyamaṇaṃ na hoti. Tatth' ādi-saddena Vāsudevagottādayo. *Api-saddena* taraty-ādi-taddhitādayo saṅgayhati⁵¹. Gottataddhitā nāma kin taṃ ti. Vāsiṭṭha, Gotama, Kaccāyana, Aggivessana, Moggallān'-Ukātta,⁵² Vāsudeva, Vaccha⁵³, Nārā[ya]na⁵⁴, ukkaṭṭha⁵⁵-majjhimaṇḍanākaṇḍisaṅkhātehi jātigottataddhitādi daṭṭhabbā.⁵⁶ Gottataddhite aṭṭha paccayā honti, yathā ṇa, ṇāyana, ṇāna, ṇeyya, ṇi, ṇika, ṇera, ṇava iti 'me aṭṭha veditabbā⁵⁷. Taratyādītaddhite cattāro, ten' āha:

Dve paccayāni ekā va	dvīsu suttesu vattate
vikappādiggahaṇena	vuttā ṇikānikā duve ti

(Sj 446cd, 447ab).⁵⁸

Rāgataddhite eko, ten' āha:

Rāgādītaddhite eko	paccayo sa-ṇa-kārako
saṅkhepen' eva jāneyya	anekatthesu sodhito [ti]

(ab = Sj 447cd).⁵⁹

Jātātaddhite cha paccayā honti, ten' āha:

Suttana ⁶⁰ iminā c' eva	im'-iy'-ik'-ādiggaṇaṇena ca
kiyo cāpi ca saddena	(cha) jātyā honti paccayā

ti (Sj 448).⁶¹

Samūhataddhite tayo paccayā honti, eko tā-paccayo liṅgattayesu vattati. Ten' āha:

Kaṇ(a)-nā paccayā vuttā	samūhatthesu liṅgato
liṅgattayena gahito	hoti tā-paccayā idhā ti ⁶²

(cf. Sj 449).⁶³

Ṭhānataddhite eko, ten' āha:

Iyo so paccayo eko	vattati ṭhānataddhite
saddasatthe iya, eyya	te vidhanavicāritā ti

(Sj 450).⁶⁴

Upamātaddhite eko, ten' āha:

Upamātaddhite eko	āyitattaṃ pavattati
saddasatthe idha viya	therena na katā idhā ti

(Sj 451).⁶⁵

Nissite py eko⁶⁶ va paccayo, saddasatthantare pana dve ti. Ten' āha:

Nissite paccayā dvidhā	lottha aññattha vattate
ṇe eko paccayo eva	Kaccāyane ⁶⁷ na dīpito [ti]

(cf. Sj 452).⁶⁸

Bahulataddhite py eko⁶⁶ va saddasatthe pana tayo, yathā:

Bahulataddhite ālu	paccaye ko pavattati
satthesu āluko c' eva	therena na katā idhā ti

(cf. Sj 453).⁶⁹

Seṭṭha-taddhite pañca paccayā, yathā:

Adhite pañca paccayā	taddhite suvisesane
tara, tam', isik', iy', iṭṭhā	icc ete pañca paccayā ti. ⁷⁰

Assatthītaddhite nava paccayā, saddasatthe pan' ekādasa, ten' āha:

Assatthi taddhite vī ca	ī-sī-ika-ra-vantu ca
mantu ca sa-ṇa-kāro ca	paccayā nava dīpitā,
satthe idha iyā c' eva	therena na katā idhā ti ⁷¹

(Sj 454 cd, 455 a-d).

Pakatitaddhite eko va, vuttaṇ ca:

Pakati taddhite eko	maya-paccayanāmako
bahupakāro vidhīsu	ñātabbam ⁷² taddhitesinā ti. ⁷³

(ab = Sj 455 cd).

Pūraṇataddhite pañca, saddasatthe pana satta, ten' āha:

Pūraṇe paccayā pañca	ima, t̥tha, ttā, tiye pi ca
pūraṇatthe pavattanti	ñātabbo taddhitesinā
tha, ma, a-paccayā sabbe	therena [na] katā idhā ti.
	(ab, cd = Sj 456). ⁷⁴

Saṅkhyātaddhite eko va paccayo. Vuttañ ca:

Saṅkhyāya taddhite eko	paccayo ko ti dīpito,
vīsati vīsataddhitam	tass' odāharaṇam matam ti
	(ab = Sj 457 ab). ⁷⁵

Lopādesāgamāvuddhi ⁷⁶	saṅkhyāne pakatihi ca
ñeyyo ⁷⁷ satthānusārena	aññatra vividhā katā ti (?).

Vibhāgataddhite dve, saddasatthe pana tayo, yath' āha:

Suttana paccayo vutto	vibhāge dhā vibhāgato
so paccayo vibhāgato	ca-saddena pakāsito
saddasatthe vidham vutto	vibhāgo ca vibhāgato ti (?). ⁷⁸

Ime pannarasa taddhitāni. Sesā nidhanatti⁷⁹ nāṇavātā saddasatthesu gahetabban ti *Kaccādito* ti etena gottataddhite sādhanatthan ti dasseti. *Apī* ti padena sabbataddhite sādheti ti dasseti. Attho pana suviññeyyo.

Iti taddhitakappass' atthavaṇṇanam pañcamam.

(§§15–16) Evaṃ paracittanayagambhīrataddhitakaṇḍam dassetvā idāni ākhyātakāṇḍam ārabhanto 'yam ācariyo āha: 'kattari' ty ādi. Kattari ti kattusmiṃ, sabb' ete payogā *pañca dhātumhi* honti, *nāññathā*. Satta satam *te payogā* pana *kamme* yeva honti, *tathā* nāññathā. *Bhāve* payogā vipavattanti, *merayā* satavisapañcādhika saṅkhyāvacano. *Pañca dhātumhi* payogā honti, *saṅkhepena* saṅkhittena, *marumayam* sahassa pañcasatavisapañcādhika saṅkhyāvacane, *gamumhi*⁸⁰ payogā pana *tiguṇā* tihi guṇitā honti. *Etto* pañcadhātuto sambhavānurūpaṃ gahetabbaṃ eva. *Te* ca *payogā* aññathā dhātusu anantā aparimāṇā eva. *Ādesapaccayādihi*⁸¹ sambhavanti ti. Ettā vatā *payogā pañcadhātumhi* gaṇanavasena *marūmayam aññadhātusu* pi yebhuyyena

pavattantā na gaṇitabbā. *Rūpasiddhipakaraṇam* oloketvā gahetabbaṃ. Sesavacanam eva vattabbaṃ n' atthi ti. Attho pana supākaṭo.

Iti ākhyātakappass' atthavaṇṇanam chaṭṭham.

(§17) Evaṃ ākhyātakāṇḍam dassetvā idāni kitakappaṃ dassento āha: *kitādī* ty ādi. *Sabbe paccayā kitādī*⁸² *ekadhātuto siyūṃ*. Anurūpato⁸³ yathāsambhavato *satta sādhanē sati* pi pāyato yebhuyyena pavattanti, ettha *ādi*-saddena kitakiccapaccayā saṅgayhanti⁸⁴. *Api*-saddena dhātusādhanāni saṅgayhanti.⁸⁴ Kito ādiye sante ti *kitādayo*. Paṭicca etasmā ti *paccayo*. Kitādī eva paccayā *kitādipaccayā*. Saha avayavena vattati ti *sabbaṃ*, payati yebhuyyena pavattati ti *pāyo*. Pāya-saddo bāhullavācako, yebhuyyenā ti attho. Ye paccayā bāhullena kattari pavattanti, te kitā nāma. Ye paccayā bāhullena bhāvakammesu⁸⁵ vattanti, te kiccā nāma. Ye paccayā sabbesu vattanti, te kitakiccā nāma. Vuttañ c' etaṃ:

Tayo ca paccayā ñeyyā	kitakā kiccakā tathā
kitakicjakanāmañ ca	saddasatthe pakāsītā.
Kitakā kattari ñeyyā	bhāvakammesu kiccakā
kitakiccā tu sabbattha	yebhuyyena pavattare ti (?).

Kitapaccayā nāma kiṃ tanti pucchā. Vuttañ h' etaṃ:

Ñvu, ⁸⁶ ro, ṇa, ka, ta, ti, tu ca	tāve, ⁸⁷ i, anta, māna, tuṃ,
tuna, tvāna c' ime tera-	se kitapaccayā ⁸⁸ siyūṃ.
anīyo, ⁸⁹ tabba, ṇyo, ricca,	ririya, kha sabbapaccayā
te kiccāpaccayā nāma	ñātabbā paccayesinā.
Ño ca yu kvi ca rammo ca	ṇu, ⁹⁰ ṇvu, tu, āvi idha a
t̥tha, raṭṭhu, āni, ⁹¹ a, nu, kā	pannarasa kitakiccā ti
	(cf. Sj 483–96, Kacc-bh 169–72).
kitapaccayā terasa	cha honti kiccāpaccayā
kitakiccā pannarasa	catutiṃsa samūhato ti (?). ⁹²

Saddasatthantare pana kitakiccabhedena dvedhā vuttā ti. Tathā pi lakṣhaṇavasena vuttan ti daṭṭhabbaṃ. Kitādī ti etena kita-kicca-kitakiccaye sādheti ti dasseti. *Apī* ti padena satta⁹³ sādhanā vuttarūpaṃ⁹⁴ ti dasseti. Adhippāyo pana ativiya pākaṭo yeva.

Iti kitakapass' atthavaṇṇanaṃ sattamaṃ.

(§18–20) [Evaṃ kitakaṇḍaṃ] dassetvā idāni attanā kattab-
bassa pakaraṇassa guṇaṃ dassetuṃ *iminā kiñci lesena* ti ādi
āraddhaṃ. Sabbe *payogā* pana *ekena bindunā nāṇinā* kula-
puttena nāṇena samannāgatā *saddārañṇe* saddasaṅkhāte
ārañṇe⁹⁵ *jināgame* vihitā *sakkā*⁹⁶ *nātuṃ* paṭituṃ, *bindurasa*⁹⁷
bindurasa-upalakkhito vegena sīghagamanena, *iminā kiñci*
lesena iminā upāyena te payoge jānitvāna⁹⁸ sīghaṃ⁹⁹ pavesāya
*puram*¹⁰⁰ piṭakasankhātaṃ puram [rammaṃ] ramitabbaṃ
nānā nayehi *maggo* upāyo *ujumaggaṃ taṃ* kulaputtānaṃ
maggaṃ upāyaṃ visodhito mayā ti adhippāyo. Nānāyena
saddārañṇe ti yojanā. Patisaraṇaṃ karotī ti *paṭikaṃ*, paṭi-
visuṃ vā karotī ti *paṭikaṃ*, patisaraṇaṃ kariyati etehi ti vā
paṭikaṃ, paṭikaṃ viyā ti paṭikaṃ. 'Tesu vuddhi'¹⁰¹ ti (Kacc
404) ādinā suttena paṭika-saddassa piṭakādeso hotī ti
kate rūpaṃ. Saññiyate saññī, piṭakā ti saññī piṭakasaññī,¹⁰²
piṭakasaññī eva piṭakasaññī¹⁰², piṭakasaññī yassa taṃ piṭa-
kasaññitaṃ, tassa bhāvo *piṭakasaññitaṃ*.¹⁰³

Iti GANTHASĀRAM¹⁰⁴ SADDABINDUVINIC-
CHAYAM samattaṃ.

Yo thūpathūpo va dhiro
samāno¹⁰⁵ jinassa dhātu
patiṭṭhānabhūto¹⁰⁶
vasihi katehi anekanekā kārāpayante HARIPUÑ-
JAYASMIM¹⁰⁷
suvaṇṇapaṭeḥi acchādayitvā harissaraṃsihi¹⁰⁸ jajjaḷamāno
āvhayitabbo¹⁰⁹ va nāma
rammaṃ nānāta so nayena āvuto.¹¹⁰
Yonanagare¹¹¹ abhi-
vaḍḍhayanto visuddhasīlo samaṇānaṃ indo
laddhābhisekho¹¹² PHUSSA-
DEVA-tthero¹¹³ rājādhirājino ti pūjayitvā.
Taṃ thūpathūpavaraṃ
nissaya TĪKAM karonto HARIPUÑ-
JAYASMIM
SADDASSA BINDU-
vivaraṇatthaṃ seṭṭhassa ganthaṃ
GANTHASĀRASāri.

Evaṃ saddanayagambhīre
ganthā saddhānaddhiyā sattasu
dhammato
atibhayisāyaṃ¹¹⁴ GANTHA-
SĀRASĀRAM sotunam uttama¹¹⁶ tipīṭaka
jānaṃ¹¹⁷
Tasmā yeva ca dhirā
nipuṇā¹¹⁸ mandapaññā ca ye etaṃ
sumana¹¹⁹ patipakaraṃ
vārayeayaṃ vasocitte¹²⁰ te 'bhiññātavārā.
Pamuditahadayānaṃ
sattupame gaveyyaṃ acchambha
silavutti¹²¹
sadhutiparasati sihā-
dhūre sabbaṅgasampanne
ramme sādhujanākiṇṇe
vaḍḍhane sabbavatthūhi
nagare gocaraṃ katvā
vasissāmi āham ettha
nādaṃ nāññoye deyyuṃ
HARIPUÑJAYA¹²² nāmake
janasutanisevite
rājaseṭṭhanivāsīte
ārāme RAMMA nāmake
TĪKĀYAM racitā mayā ti.

Iti bhaddanta SIRISADDHAMMAKITTĪ-MAHĀ-
PHUSSADEVAṭṭherena¹²³ racito GANTHASĀRO nāma¹²⁴
niṭṭhito, paripuṇṇo, samatto.

Devaloke manusse vā
sabbesaṃ pavaro hutvā
Manussalābhaṃ laddhāhaṃ
sarūpo nāṇasampanno
samsaranto punappunaṃ
nāṇatikkaṃ labhām' ahaṃ.
virūpo mā bhava mama
pahomi piṭakattaye.

SADDABINDUṬĪKĀ niṭṭhitā.

Notes to the Introduction

1 siglum CPD Epil, see bibliography.

2 the 14 texts (with 30 auxiliary works) are as follows:

CPD	Piṭ- sm	author, text	origin, date (century)	size	auxiliary works
5.4.1	395	Saddhammasiri Saddatthabhedacintā	Laṅkā	400 vss.	3

5.4.2	398	(Mahā)Yasa Kaccāyanasāra	Thaton 13th	72 vss.	4
5.4.3	435	Saddhammakitti Ekakkharakosa	Toungoo, 15th	131 vss.	1
5.4.4	416	Saddhammaguru or Saddhammapāla, Saddavutti	Pinya	115 vss.	4
5.4.5	409	(King) Kya-cvā Saddabindu	Pagan 13th	20 vss.	2
5.4.6	405	Nāgita Saddasāratthajālīnī	Pinya 14th	516 vss.	1
5.4.7	391	Samgharakkhita Sambandhacintā	Lankā before 13th	122 items	2
5.4.8	422	Saddhammañāṇa (also ascribed to King Kya-cvā's daughter) Vibhattyattha	Pagan 14th	37 vss.	2
5.4.9	411	Dhammadassi Vāccavācaka	Pagan	59 vss.	3
5.4.10	419	Ariyavaṃsa (Dhammasenāpati) Ganthābharāṇa	Sagaing 15th	97 vss.	4
5.4.11	425	Māṅgala Ganthāṭṭhipakaraṇa	Pagan 14th	36 items 110 items	
5.4.12	414	(Mahā)Vijitāvi Vācakopadesa	Sagaing 13th	120 vss.	1
5.4.13	402	(Mahā)Yasa Kaccāyanabheda	Thaton 13th	180 vss.	2
5.4.14	393	Dhammasenāpati Kārikā	Pagan 11th	568 vss.	1

Saddatthabhedacintā (CPD 5.4.1), and *Sambandhacintā* (CPD 5.4.7) and a subcommentary on it were written in Śrī Lankā; one subcommentary on *Saddabindu* (CDP 5.4.5,2) and *Ganthābharāṇa* (CPD 5.4.10,2) were written in Northern Thailand; all other texts were written in Burma. The *Ganthāṭṭhipakaraṇa* (CDP 5.4.11) has two versions, both in prose (see note 7).

3 The earliest text, the *Kārikā* (CPD 5.4.14), was written in the reign of King Kyan-cac-sā³; no text seems to be later than the 15th century A.D., but the 'minor grammar texts' appear as a closed collection only in modern times.

4 siglum Piṭ-sm, see bibliography.

5 CPD 5.1, 5.2, and 5.3 respectively

6 The two Burmese printed books mentioned as 'Saddā ṇay 14, Rangoon 1281 B.E.' and 'Saddā-ṇay nīya, Rangoon 1284 B.E.' were most likely published by Praññ-kri³ maṇḍin, the *Nissaya* being identical with N1 used for this edition. Moñ Nāvan¹ Moñ (1975) § 415 states that another

Nissaya publication was issued in 5 fascicles by Kavi-myak mhan Press between 1898 and 1904 and reprinted in 1923 (approximately). The order of texts differs from the issue by Praññ-kri³ maṇḍin Press; the *Ganthāṭṭhi Nissaya* is replaced by the *Nissaya* of the *Rūpabhedapakāsani*.

7 These two anthologies are used as P and N2 for this edition. In Be 1954 the order of texts is slightly different. The first nine texts are the same. Next come *Vācakopadesa* (CDP 5.4.12), *Kaccāyanabheda* (CPD 5.4.13), *Kārikā* (CDP 5.4.14), *Ganthābharāṇa* (CPD 5.4.10). Then follows *Ganthāṭṭhipakaraṇa* (CPD 5.4.11) in two versions, both with the serial number 14 but distinguished as *Cullaganthāṭṭhipakaraṇa* and *Mahāganthāṭṭhipakaraṇa* in the preface (*Ichchāsayanidānaṃ* p. kha). The editors state that the larger text (101 prose items) is actually a subcommentary on the shorter text (36 prose items). Apparently CPD 5.4.11 refers to the larger text. The last text (serial number 15) is *Rūpabhedapakāsani* by Nñon-kan Charāto² U³ Cakkinda, also known as U³ Budh (1787–1842 A.D.).

8 CPD lists Sinhalese prints for the two texts written in Śrī Lankā and several works written in Burma, i.e. the *Vibhattyattha*, and subsidiary works on *Ganthābharāṇa*, *Kaccāyanabheda*, and *Kārikā*. *Sannayas* for *Sambandhacintā* and *Kaccāyanabheda* are also mentioned.

9 The text is mentioned in Gv 64,4 (*Kyavā-rañño Saddabindu nāma pakaraṇaṃ . . . akāsi*) and 73,28 (*Saddabindupakaraṇaṃ . . . attano matiyā Kyavā nāma raññā katā*), Sās 76, 25, Piṭ-sm § 409, PLB 25, Bode (JPTS 1908) p. 99, Bode (JPTS 1894–96) p. 79. Bode (l.c.) and Franke (PGL 55) state that King Kya-cvā's preceptor is regarded as author by some sources (PGL 55: *Rājaguruthera*). This view is apparently based on a faulty reading in Gv 73,28 (Ee 1886, M: *dhammarājassa gurunā aññatarācariya katam*); cf. Bode (JPTS 1894–95) p. 79, note 1. Sās 76, 11–77, 6 and Piṭ-sm § 289 (s.v. *Pa:amatthabindu*) give some details on King Kya-cvā. He was the son of King Jeyyasimkha, and took the title of *Dhammarāja*. His name Kya-cvā is regarded as a derivation from the Burmese word *kya-na-cvā* because he was extremely well versed in the Tipitaka (Sās 76, 13–16: . . . *Jeyyasimkhanāmakassa rañño putto Kyavā nāmako rājā rajjaṃ kāresi. Dhammarājā ti pi nāma lañchaṃ paṭiggaṇhi. Tīsu pana piṭakesu yathābhūtaṃ vijānakatāya Mammavohārena Kya-cvā* (so read) *ti vohāriyatī*).

10 Fausböll (JPTS 1894–96 pp. 49–50, § 162) describes a manuscript of this subcommentary in the India Office Library and gives the text of the prologue and the terminal title with the author's name. The subcommentary is called *Saddabinduṭṭhipakaraṇa* and the author Sirisaddhammakitti-Mahāphussadevathera (cf. PLG 55). The title *Saddabinduvinicchya* is mentioned by Bode (PLB 25 note 4). The title *Ganthasāro* is found in T used for this edition.

11 The Burmese printed edition refers to the author as Sirisaddhammakittimahāphussarevatthero both on the title page and in the terminal title. The verses in the colophon call him Phussar(!)evatthera.

12 Haribhūṇja (or Labhūṇja, Sās 48, 21 foll.) is sometimes identified with Chiangmai (so Sās 49,5), but see Likhit Likhitananda (1980), pp. 64 foll. Haripūṇja is the older capital of the Mons which was captured by the Northern Thais, while Chiangmai was founded by them as their new capital.

13 Likhit Likhitananda (1980) p. 72 describes the author as a contemporary of Nānakitti, the author of several *Yojanā*-s, who was a junior

- contemporary of King Tilokarāja (1442–87 A.D.).
 14 T vss. 3cd: *porāṇehi katāṇekā santi yā pana vaṇṇanā*. A subcommentary by King Kya-cvā himself is mentioned in Piṭ-sm § 410 (cf. CPD 5.4.5,1).
 15 So Likhīt Likhitananda (1980) p. 72
 16 from 1578–1774 (Likhīt Likhitananda (1980) p. 66).
 17 cf. Piṭ-sm § 966 and Mon Nīvan¹ Mon (1975) § 415. The date is based on Lha Šamin (1961) p. ba.

Notes to Saddabindu

- 1 = catusatthi (T)
 2 sarā (T)
 3 = dvipaṇṇāsa (T)
 4 asi, ist (T)
 5 so T; P N1,2 uju
 6 = tisatacatupaṇṇāsa
 7 = thiyam (Ny)
 8 = atthanavasatam
 9 cha kārakesu (T)
 10 °asmim (T)
 11 = dvāsattati
 12 dvipadikā (T)
 13 °ā (T)
 14 khemayu (T); = dvādasasatam
 15 = dveḷūnavīsati
 16 = atthavīsati
 17 maru° (T)
 18 gemumi (T)
 19 paccayā pi hi (T)
 20 sindu- (T)
 21 so T; P °sankhātum
 22 or sabbha° ? (Ny); P sobbi-; T om.
 23 paratthanipakena va ? (Ny)
 24 so Ny; P °gambha-; T om.
 25 so Ny; P rāja; T om.

Notes to subcommentary

- 1 F lokakhīṇa mahodayam
 2 F -dam
 3 F -tṭentu
 4 ñeyyatthajananam? Ny
 5 metrical passage, reference by Ny
 6 ganthanīyamakathā ?
 7 so Ny; T ruci-
 8 pan' ettha?
 9 T ya so katta-
 10 metrical passage (Ny)
 11 T -sampatti-
 12 similar examples in Kacc-bh 59–63
 13 [] supplied by Ny
 14 so Ny; T samānam
 15 padussat' it' ?
 16 metrical passage (Ny)
 17 reference by Ny
 18 metrical passage (Ny)
 19 Kacc 403: kvacādi majjhuttarā-nam dīgha-rassā paccayesu ca (supplied by Ny)
 20 T kamevā ti
 21 T 'me
 22 so Ny; T budhā
 23 so Ny; T binditvā
 24 so Ny; T loka
 25 Ny luttan
 26 so P; T sarā
 27 T induro
 28 T -puñja
 29 T -re
 30 so Ny; T -kkammaṃ
 31 T 'dhippeto
 32 so Ny; T rasse
 33 Ny -o
 34 Ny Vajirākkaniśākare
 35 Ny nayanādisu

- 36 cf. Ekakkharakosa 24–25
 go goṇe thi pume sese
 sagge vajire vācāyam
 gitari khandhe gandhabbe
 ise surassati-disāyaṇi ca

pumindriye jale kare
 bhūmyam ṇāṇe ca sūriye
 cande dukkhe sugāyane
 go-saddo samudirito.

and Abhidhānapadipikaṭikā (ad Abh 495 goṇo go)

sagge kare ca vajire
 thī sorabheyyi nett'-ambu-

balibaddhe ca go pumā
 disā-vacana-bhūmisu.

- 37 Ny lopam
 38 source slightly different
 39 so Ny; T kārāṇa
 40 Ny vimuccitu°
 41 Ny vivaṭṭam
 42 source slightly different
 43 T -kārāṇam
 44 so Ny; T etassa
 45 so Ny; T Diguvo cā ti
 46 T sabbesu
 56 Cf. Sj 443–444:

Vāsīttho Gotamo c' eva
 Moggallāyano 'cc ādi ca
 Vāsudevo ca Vaccho ca
 majjhimo kaṇhādi gottam

- 47 metrical passage (Ny); T vibhatti
 48 Ny -tako
 49 T -kicca
 50 Ny pubbapadapadhānam
 51 Ny -anti
 52 Ny Sakāṭa
 53 T -ā
 54 T Narana
 55 so Ny; T aggaṭṭha

Kaccāno Aggivessāno
 uttamo ti pavuccati.
 Nārāyano Sākāṭo pi
 hīno nāmā ti vuccate.

- 57 cf. Sj 445:

no ṇāyano ca ṇāno ca
 ṇi ca ṇiko ca atth' ete
 Cf. also Kacc 344–349.

neyyo nero ṇaṇo pi ca
 apecca honti paccayā.

- 58 cf. Kacc 350, 351; Sj 447: ṇika, ṇiya
 59 Kacc 352: ṇa
 60 Kacc 353
 61 ima, iya, ika, kiya
 62 T pi
 63 Kacc 354: kaṇ, ṇa Kacc 355: tā
 64 Kacc 356: iyo, iya, eyya
 65 āyitatta
 66 so Ny' T byako
 67 so Ky; T -yana, cf. Kacc 358
 68 lo, ṇe
 69 Kacc 359: ālu, āluko
 70 tara, tama, isika, iya, ittha;
 cf. Kacc 363 and Sj 454
 71 cf. vī ca, ī, sī, ika, ra, vantu,
 mantu, na, iyā; (Kacc 364–370)
 72 so Ny; T -tabba
 73 Kacc 372: maya
 74 Kacc 373–374, 384–385: i, ma,
 ttha, ttā, tiya, tha, ma, a

- 75 Kacc 378: ti
 76 so Ny; T lopādesog-
 77 T ṇo yyo
 78 Kacc 397: dhā sa
 79 taddhitatthinā ? (Ny)
 80 so P; T gemumi
 81 so P; T ādesa paccayādi pi
 82 Ny kitādi
 83 so Ny; T anurūpagato
 84 so Ny; T -ati
 85 so Ny; T -dhammesu
 86 so Ny; T ṇo
 87 so Ny; T tāva
 88 T tapaccayā
 89 so Ny; T aniyo
 90 so Ny; T sva
 90 so Ny; T tu, ratthu
 91 so Ny; T tu, ratthu

92 terasa kitapaccayā:

ṇvu (Kacc), ro (Kacc 534–535, 538–539), ṇa (Kacc 524, 528–529),
ka (Kacc), ta (Kacc 555–557), ti (Kacc 552), tu (Kacc), tāve
(Kacc), i (Kacc 551), anta, māna, tuṃ (Kacc 565), tuna, tvāna
(Kacc 564);

cha kiccappaccayā:

aniyo tabba (Kacc 540), ṇyo (Kacc 541), ricca (Kacc 542), ririya (Kacc
554), kha (Kacc 560);

pannarasa kitakiccappaccayā:

ṇo (Kacc), ca (Kacc), yu (Kacc 533, 547–548), kvi (Kacc 530),
rammo (Kacc 531), ṇu (Kacc), ṇvu, tu, āvi (Kacc 527), tṭha, raṭṭhu,
ini, a, nu, kā (Kacc 566).

93 T sattā

99 so Ny; T sikkhā

94 ?

100 so P; T rūpaṃ

95 so Ny; T -saṅgahe aññe

101 Kacc 404: tesu vuddilopāgama-

96 so P; T sattā

vikāraviparītādesā ca

97 P sindhuraso

102 T repeats

98 so Ny, T jānitāna

103 The epilogue is difficult to restore satisfactorily from the single printed
book available to me.

The final verse of Saddabindu is ignored in the subcommentary. Ny has
supplied the following Pāli paraphrase:

(§20) *dharmena* dhammānurūpaṃ, *sobhipatinā* (vā *sabbhapatinā*)
sahasamuddena pathavitale issarena, *parathanipaken' eva* paresam
atthahitāvahe nipuṇena, *gurunāmakena* gurūhi dinna-(Kya-cvā ti)-
nāmakena, *dharmarājā* dhammarājena, *Kaccāyanuttaratane*-Kaccā-
yanācariyena utta-(kathita)-saddanaya-atthanayasāṅkhātehi ratanehi
sampunṇe, *cūtagabbhakone* vicitrāgabbhassa, oarakassa koṇe, ekadese,
padīpo dipajālā, *kiñci* thokamattam, *jalito* ujjaḷito.

105 T samano

114 so Ny; T ti abhayisāyaṃ

106 so Ny; T paṭipattāna-

115 T parāriṅganthi-

107 so Ny; T paripaṇca

116 so Ny; T sotunamattama-

108 T harisaramsihi

117 T bhi-

109 so Ny; T avavha-

118 so Ny; T -puṇṇā

110 so Ny; T avatto

119 so Ny; T tumana-

111 T yoha- cf. Sās 48,18–52,3 on

120 so Ny; T paso-

Buddhism in Yonakaraṭṭha

121 T sihavutti

112 so Ny; T laddho

122 so Ny; T 'RIPUÑCEYYA

113 T PHUṢSAREVA

123 so Ny; T ganthasāronodha

Bibliography

Bode, Mabel: 'Early Pāli Grammarians in Burma' (in *JPTS* 1908,
pp. 81–101)

Bode, Mabel: *The Pali Literature of Burma*, London ¹1909, repr.
(= PLB)

Bode, Mabel: 'Index to the Gandhavamsa', (in : *JPTS* 1894–96, pp.
53–86)

Fausböll, V. : 'Catalogue of the Mandalay MSS. in the India Office
Library (formerly part of the King's Library at Mandalay)', (in:
JPTS 1894–96, p. 1–52)

Franke, R. O.: *Geschichte Kritik der Einheimischen Pāli-Grammatik
und -Lexicographie*, Strassburg 1902 (= PGL)

Lha Samin, Ū³: *Mranmā-ñuiṇ-nam ganthavaṇ pugguīl-kyō²myā³at-
thuppat*, (Biographies of famous persons in the history of Books
in Burma), Rangoon (Haṃsāvati) 1961

Likhit Likhitananda: 'The Golden Age of Buddhist Literature in
Lanna Thai' (in: *Buddhism in Northern Thailand*, Chiangmai
1980), p. 64–80

Ñāvan¹ Moṇ, Moṇ: *Kun³ bhoṇ khet mranmā nissaya myā³ cā cu cā
rañ³* (Catalogue of Burmese Nissayas belonging to the Kun³ bhoṇ
Era, 1748–1888), Rangoon 1975, unpublished thesis for the
diploma of library science at the University of Rangoon

Trenckner, V., a.o.: *A Critical Pāli Dictionary*; Epilegomena to
Vol. I by Helmer Smith, Copenhagen 1948 (= CPD)

Yam, Ū³ (Muiṇ³khuiṇ³ mruī¹cā³ piṭaka-to² 'up mañ³krī³ Mahāsiri-
jeyyasū): *Piṭakat-to² samuiṇ³*, Rangoon (Haṃsāvati) 1959

Gv = Ganthavamsa

Kacc-bh = Kaccāyanabheda

Sj = Saddasāratthajālīnī

Pāli texts are cited in conformity with the conventions in CPD.

MAINZ

Friedgard Lottermoser